THE LILY.

DEVOTED TO THE INTERESTS OF WOMAN.

VOL. VI. MOUNT VERNON, OHIO, APRIL 1, 1854. NO. 7.

THE LILY,

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Office—No. 4, Kremlin Building, Second Floor.

For The Lily.

A WELCOME TO THE PEE-WEE:

[Suggested on hearing the song of this sweet bird one bright and pleasant morning the last week in January.]

BY MRS. A. H. DEVELLING.

Welcome, sweet little bird! with heartfelt-joy,
Once more we greet thy merry, gleeful strain;
Thrice welcome! for thy notes tend to destroy
Our rising fears of winter's fiercer reign.
The buds and flowers, and every hapless tree,
With us have mourned thy absence, dear Pee-Wee

And canst thou tell me whither thou didst roam?
From these drear months, to what bright clime
Didst eager haste, to seek a sunnier home
Far from the frosts and snows of winter time?
And what has brought thee, with thy song of glee,
So early back?—canst tell me, sweet Pee-wee!

Ah! fearest thou not the piercing blast and storm,
That yet may sweep 'round thy defenceless head?
Or is thy little coat so soft and warm,
As to protect, though earth's with snow o'erspread?
But shouldst thou suffer, come again to me,
And gladly will I feed thee, sweet Pee-wee.

And didst thou think the wintry storms were o'er?
That spring's bright sunny hours had come again?
That buds and flowers would sweetly bloom once more!
And every tree soon robed in beauteous green!
That thou didst venture forth, so full of glee,
To cheer our hearts with thy sweet song—Pee-wee?

We joy to greet thee! yet regret sincere
That thou wast tempted from thy sunny home;
To one so changeful; chilling, cold and drear,
As thou wilt find, e're many days are gone.
Yet whilst 'tis bright and cheering, happy be,
And let hope ever cheer thy song—Pee-wee.

LANCASTER, Feb., 1854.

A WARNING TO JEALOUS HUSBANDS.—A young man in Providence, (R. I.,) who had a very handsome wife, recently became dissatisfied with the attention of others towards her (without a cause, of course,) and started off and travelled some two or three hundred miles, and visited several hospitals for the purpose of catching the small pox, so that he might give it to his wife, thinking if she should become pretty well pitted upon her face it would have a tendency to keep away her admirers. But the fun of the joke was, that he took the disease himself, went home, and died, and the young widow, who did not take it at all, has since married a handsome man who is not jealous.

Written for The Lily.

OUR LANDLADY.

BY MRS. M. A. BRONSON.

It has been the custom from time immemorial to record the sayings and doings of distinguished personages; and regarding custom quite as imperative as law, just because this is a penchant of the Anglo Saxon race, and moreover no one having been appointed in due form to give a history of our Landlady, I feel myself especially called upon to record some of her wise opinions for the benefit of society; and as THE LILY is printed in such form that it may be bound and kept in a family as an heir loom, I do most devoutly hope that future posterity may read and ponder the history of this amiable and wise lady. Very true some other individual might better perform this duty; but days and years are rapidly passing, and such selection not having been made, I assume the responsibility of being her historian; only pledging myself to give a true story, leaving the lively imagination of the reader to supply all deficiences.

Our Landlady, Mrs. Blear, has long been the center of attraction in our place, either as hostess, in the drawing room, during morning call, or evening tete-a-tetes; for no one possesses to a greater degree certain prerequisites to interest in these several capacities. She dresses gaily, has a good form, a pretty face always beaming with smiles occasionally merging toward a broad grin, a voice that elicits attention, and a voluble way of expressing her opinions upon all subjects of general interest, which, if they do not materially enlighten her auditors for the time being, do nevertheless always fill them with an intense desire to hear more; for there is something about her eloquence which seems to indicate that provided one listen attentively they will after a while hear something worth waiting for. This climax however does not often happen; but then all great events only take place once in a great period, and we must submit to the world as we find it. I am one of the favored few who have been destined by fortune to witness the consummation of these devout expectations, and must without farther preface proceed to record the result.

Imagine yourself within a neat sitting room, fire crackling and glowing in the grate, lamps trimmed and lighted, shedding a cheerful light around the apartment, revealing a table with sundry books, newspapers, periodicals, lamp-mats and book-marks; a few chairs drawn near the fire, a sofa, two stools and two ottomans with those everlasting cats and dogs worked in worsted, and you have, with the carpet, rug and fire-fixtures, the inanimate occupants of that room. Now imagine that Mrs. Blear, the landlady, is seated in one of those chairs near the table, and a sprightly lady, who has just called to spend the evening socially, occupying another at one end of the table, and you have another glimpse of the animate occupants of that room.

Laying down a paper which she had just been looking over to fill up one of those dreadful pauses, which do sometimes occur even when two neighbors have met to spend the evening socially, Mrs. Blear said, "What perfect nonsense this stuff is about Woman's Rights! I do wonder what those women want. Talking about their "*legal rights*," how silly!

"Why, Mrs. Blear, replied Mrs. Dye, for that was the name of the lady visitor, "they desire some change in the laws about holding property, and such matters"——

"Holding property!" interrupted Mrs. Blear, "They dont know what they do want!"

"Oh yes they do—or think they do. I've read a good deal about it. They contend for equal rights with men in holding and disposing of property which they help accumulate, as well as the entire disposal of their own individual property without the interference of another."

"Well, for my life I can't see what they want more for. They can't take care of what they've got now."

"Perhaps they dont take very good care of it. But our American women are well enough educated to know how to transact business, and to take care of their property if they were permitted to, and had the practice. It's *not being used to it* that makes the difference, whether men or women. Look at the ignorant foreigners who are landed upon our shores; for the want of knowledge of this part of business, they are cajoled and wheedled out of all they have before they get to their journey's end. They, these women, urge that women would take care of what they have now and what equal laws would secure them, provided we had such laws, after once becoming accustomed to it."

"Dear me what nonsense! They've got it all now, and legal enactments could'nt give them any more. I'm sick of this constant ding dong about legal rights. It's a perfect mystery to me. Here we are with a house full of good things, we can do as we please, dress as we like, go and come as it suits us, and what more do we want? There's Mrs. Blonde, our merchant's wife, she's always prating about the rights and wrongs of woman, and nobody fares better than she does. Goodness! how she dresses. Three silk dresses—and I've been told that her husband gave her thirty dollars worth of jewelry last year, and she had more before than anybody else."

"Yes, there it is Mrs. Blear, her husband *gave them to her*. And when we've done and said all, we've no right to hold, use, sell, or give away, even our own earnings without permission of our husbands. We don't own anything."

"Why I do. I own everything just as much as my husband does. He uses and takes care of his horses and carriages, and I use and take care my carpets and furniture. See all of these good things. There is as much as I want. I could'nt take care of more if I had it, and I do with it just as I please. My husband would think I'd lost my senses if I asked him what to do with these things; and as for money, I always have it when I ask for it. These are privileges that ought to satisfy any one."

"That's the worst of it I sometimes think. We must ask for what we want, and take all as privileges, and be thankful to another for what we earn ourselves."

"Well, so long as we get all there is to be got, I'm contented with that," replied Mrs. Blear;—"but there is a step on the piazza. I wonder if that is'nt your husband come to chat with us, and wait upon you home. Walk in Mr. Dye, I'm very glad to see you. You are quite a stranger. Sarah, call your father, my dear. How is your health?"

"Very good I thank you. Pretty tired tho', My wife is here, is she? Well the young folks said she was up here, and I thought I'd just step in and see how our neighbors are getting on and see her safe home."

"Well, husband will be glad to see you. Your health is better, is'nt it this winter?" setting a chair.

"Yes, I've been pretty well lately, but I've got dreadful tired to-day. Dont know but it'll pull me down again."

"Hard at work again I suppose; you ought to be careful or you'll get down again."

"I suppose so, but we all have to work to get a living; but then I've had an uncommon hard job to-day to appraise all of that property, and it's a good piece up there."

"Where did you say you'd been, Mr. Dye?"

"Up to the widow Gray's to appraise the property."

"To appraise the property! Did Mrs. Gray want it prized? She's got a good deal I suppose. Poor woman, her husband died suddenly."

"I dont know whether she wanted it prized or not. But it had to be done."

'What,s that for? Mr. Gray wan't in debt was he? Esq. Kent told me no longer ago than yesterday that Mr. Gray did'nt owe a copper to any one."

"Oh no, he want in debt. But then the estate must be prized for ail that. Everything must be prized and distributed."

"Not all of Mrs. Gray's things! Who said they must be prized? You dont say Mr. Gray was in debt?"

"Oh no, Mr. Gray wan't in debt. He kept every thing nice and snug."

"Well now do tell," said Mrs. Blear, evidently becoming excited, "what upon earth was the property prized for?"

"Why you see," replied Mr. Dye, with a legal air, "there has been an Administrator appointed by the court, and three Appraisers chosen, and to-day was the time set apart to meet and appraise the estate and take an inventory of all the personal property, out door and in."

"That does beat me! but you did'nt prize Mrs. Gray's things in the house?"

"To be sure we did, and have taken an inventory of everything, from garret to cellar."

"Not her beds and bedding, and all her nice carpets and quilts and good things that she's worked so hard for?"

"To be sure we did; they all belong to the estate."

"Mercy what's that for? *They are all her things!*"

"Yes—that is they belong to the estate."

"What was it done for? Now do tell at once."

"Why, so the heirs can all share alike, and have it settled legally."

"What heirs?"

"The children."

"They are *her* children! Mrs. Gray made nearly all there is in the house. I've heard tell she's been a dreadful hard working woman."

"Yes, she's been a good wife, and good mother, very industrious and tidy; things look like it all about."

Mrs Blear, perfectly aghast, "And you've been there to appraise all of her things? Why the things are hers and the children are hers; why did'nt she give them what she thought they ought to have, and not have appraisers do anything about it? I should'nt want men to come into my house, looking my property over, and telling me what it's worth. I know as well as they do!"

"Mrs. Gray don't have anything to say about it. The Law says when a man dies, an administrator must be appointed, appraisers chosen, and all the estate and personal property divided equally among the children, after the thirds for the widow are set off."

"I dont believe there is any such law."

"Oh yes there is. I've got the statutes at my house. You come down some time and I'll show them to you."

"I dont want to see such a law, I would'nt look at such a law. And you are going to take Mrs. Gray's property away from her and give it to the children?"

"Why yes—that is, after the widow's *thirds* are set off for her to live on."

"Then you do give her a *third* of it?"

"Why yes, the law makes provision for the widow—we have to set off a third for her to live on. She can use it while she lives, and then the law gives that to the children."

"And Mrs. Gray don't have anything to say about it, does she?"

"No, nothing. It's all settled according to law."

"Now let me tell you, Mr. Dye, that no man living will ever come on to my place, take my property and give it to my children, set me off something to live on, as though I was turned out to pasture, and then divide up that when I'm done with it!"

"Oh yes they would, Mrs Blear, if your husband dies first. It's the law and it must be done."

"I don't care for such a law! My children are mine. I've always taken care of them, and always will, as I think best, not as others say. I helped earn this property, and I shall keep it, and use it as I please!"

"If your husband were to die to-morrow, Mrs. Blear, the court would have to do this for your husband's estate in the same way as has been done for Mr. Gray's. I'm very much afraid they would'nt consult your opinion about it neither. But whatever a woman thinks about it, the law must be carried out, and persons are chosen to do it. It's the law."

"Well, Mr. Dye, said Mrs. Blear, greatly excited, "it's a mean law, and if it is the *law*, it is'nt *justice*, anyway. I never will have anything to do with the law until you, men can make better laws than that."

"Why neighbor, we provide for the widow."

"I dont want to be provided for in that way! I earned my property, and I want to take care of it, and my children too, and do what I think best with both, and I guess Mrs. Gray does. I should like to know how you felt, up there looking into Mrs. Gray's cupboards and clothes presses—did'nt you feel pretty slim? I think *I* should, counting other folks' knives and forks, and women's pillow cases and bed quilts. It's mighty small business for a decent, honest man like you. I'd let such a law take care of itself if I was in your place. It's mean—it's unjust—it's barberous—it's———"

"Why now, Mrs. Blear, you are rather severe upon us."

"Not a bit more than such things deserve. If you men can't do more justice than that to widows in their troubles, you ought to be talked to. Come, now tell me, did'nt you feel dreadful little, looking over Mrs. Gray's things?"

"Well now, I did feel rather uncomfortable. I I did'nt want to do it any way. It's about as bad as the funeral, I reckon."

"Poor woman,', said Mrs. Blear, a little soothed, now that she's had her husband and property taken away, she's got her children, that'ts one comfort. I wonder if she'll send Ellen to Mrs. Porter's seminary. She'll be loth to part with her, but then there's Eddie., he'll be at home to be company for her."

"I dont know indeed," said Mr. Dye, "what their guardian will think best about Ellen; but Edward will be bound out to a trade with Slocum. Slocum is a good workman—the best carpenter in town, and Mr. Barnes, the children's guardian, told me to-day that he should bind him out to-morrow."

"Why how is that? Mrs. Gray has always had her heart set upon having Eddie study. She must have changed her mind."

"Oh no, as for the matter of that, his mother thinks now that the boy is rather uncommon and she leans a good deal toward making a doctor of him—thinks he's very much like a brother she once had who was rather celebrated in his line; but then Mr. Barnes thinks boys'll never do anything if they're brought up to books, and he's set.—Edward is a smart boy, mabbe a little uncommon but she'll have to give in. Barnes' set on't any way. He is set, Barnes is."

"I'll give up now, if you can't let that poor woman have neither property or children. It's awful, it's worse than the heathen! Why, I tho't you and Barnes, (I can't call him *Mr.* hardly) were dreadful opposed to slavery, because mothers have their children taken away from them."

"It is so to be sure. It,s the worst feature of slavery that mothers are separated from their own offspring."

"Now do have done, Mr. Dye. Dont tell me no more about that. I'd jest like you to know that I think it's just as hard for white women to be separated from their children, as it is for black women. I'd trust my children jest as quick with them Southerners as I would with Barnes, any way. Mrs. Gray knows what he is, and I do wonder she did'nt have some one else appointed to take care of her children. And as for Slocum, everybody dispises him."

"Oh, it was done at the request of Mr. Gray's brother—Manning Gray."

"Then she had nothing to do about that, had she?"

"No, nothing. It's all done according to law. The law must be satisfied."

"Satisfied! Well if the law is satisfied, I shouldn't be, any way. It's mean, cruel, contemptible, wrong, wicked! I'm sorry for her. I'll go right up and see her. Got her property away, and her children too. I shall never sleep nights."

Now I do hope my readers will excuse me from telling anything more that our Landlady said that evening, for I could not enlighten them further upon one point, namely, whether Mrs. Blear imagined then, or has ever since become convinced that she had been betrayed into a spirited contention for Woman's Rights. But one thing is certain, that she does to this day maintain that Mrs. Gray has been defrauded of her hard-earned property, and robbed of her children, says she's been hardly dealt with, and evidently considers her an abused woman.

Letter from Pennsylvania.

SUSQUEHANNAH, March 14th 1854.

DEAR SISTER BLOOMER:—As our subscription list for your ever cheering and profitable semi-monthly, THE LILY, has run its race, I hasten to lay aside all less important concerns and renew it. For dearly do I love the priceless flower for its imitation of the good Samaritan's example toward the poor, diabolically baited and robbed inebriate and those made wretched by him;—also for its zeal in the advancement of the Independent Order of Good Templars—its bold and able advocacy of Woman's rights—its encouragement to the independent friends of the dress-reform—and in short, for its entire combination of kindred subjects all of which tend to ennoble and bless humanity. Long may it live and continue to spread its rich fragrance, till the principles it diffuses, inspires every bosom in our land. Then would we be in truth, what we now profess, a free and loving brotherhood.

It will probably be interesting to you, as it should be to every Good Templar, to learn of the progress of the Order in this section. Therefore, I take the liberty to state that several lodges have been instituted of late around us, and one in our place, all of which are in a prosperous condition, and telling right well for the progress of the temperance cause.

By a vote of the members we were styled the Neptune Lodge. William Murrell, G. W. C. T. was our installing officer. The names of our officers for the present read as follows: Platt Bishop W. C. T., David B. Guernsey, W. V. T., George W. Guernsey, P. W. C.T. Ransom Waters, W. C. William Doolittle W. S., Amanda M, Doolittle W. A. S., Franklin Doolittle W. T., Daniel Bishop F. S., Daniel Heath W. M., Jane A. Dunning D. M., Nancy A. Guernsey I. G. Marens Stevens O. T., Susan Guernsey R. H. S., Julia Dunning L. H. S. Yours for Humanity.

A SISTER OF THE NEPTUNE LODGE No. 138.

There were three dollars enclosed in the above letter which has been duly credited.—[Ed.

For The Lily.

WOMAN'S RIGHTS AND WOMAN'S WRONGS ACCORDING TO LAW.

NO. III.

Whatever may be the disqualifications, which woman suffers under the practical operation of the government of the United States, they all spring from one source, namely, the denial to her of the right of suffrage. The qualifications of electors, as we have seen, is left by the constitution of the General Government to be fixed by the separate States, according as the people residing in each should determine. And in deciding upon these qualifications, whatever differences of opinion may exist upon other points, upon one at least, the most remarkable uniformity prevails. In every State of the Union, from the youngest to the oldest, woman is denied the exercise of the right of suffrage;—denied the exercise, I say, because she just as clearly posseses the right itself as man. But she has not been consulted in the formation of the constitutions of the States, and therefore its exercise has not been guaranteed to her. And as the ballot-box is the great controling engine of power in this country, the avenue through which public opinion makes itself heard, we find that her exclusion from it has been followed, as might have been expected, with her entire withdrawal from public life, and the abnegation of the influence which she ought to exert over society.

The constitution of the State of Ohio, on this point is as follows: "Every white *male* citizen of the United States of the age of twenty-one years * * * *shall have* the qualifications of an elector, and be entitled to vote at all elections." This provision excludes women of course from voting, just as effectually as if the constitution said in so many words that women *shall not have* the qualifications of electors. A subsequent section declares that this right shall not be exercised by idiots, insane persons, or persons convicted of bribery, or perjury, or other infamous crimes. Residence within the state and county for a certain period, by the "white male citizen" offering his vote, is also required, but exclusive of this, the following is the list of *non-voters* in this, and in nearly every other State of the Union:

First—Minors.
Second—Aliens, or persons not naturalized.
Third—Men convicted of infamous crimes.
Fourth—Men who are insane.
Fifth—Men who are idiots or fools.
Sixth—Indians.
Seventh—Negroes.
Eighth—WOMEN.

This list does not of course exclude drunkards, ignorant persons who are not idiots, or any of those classes in society whose presence in it is the constant source, from whence flows increasing streams of moral pollution and vice. It is only idiots, criminals, lunatics, negroes, and women, that the constitution makers of Ohio have deemed it necessary to shut out from the ballot box. This constitution was lauded to the skies by Gov. Medill, in his late message to the legislature. Was it this provision which classes his mother and wife with the guilty occupants of the penitentiary, one of the features, which so fervently excited his admiration. While it forms no part of my present object to comment upon the injustice of this, or other similar provisions, I cannot forbear to remark, that to a stranger wholly unacquainted with the subject, no more convincing argument could be furnished, that man was ashamed of his maternity, and ardently desired by so unjust a provision to forever hide from the knowledge of the world the fact that he was born of a woman! To be consistent, the State that deliberately incorporates such a provision into its organic law, should also treat its women as it does its criminals, its idiots, and lunatics; or in other words, confine them within prisons, and asylums. In this respect the Mussulman is far more consistant than the Christian. He not only excludes the women from a share in the government, but he excludes them also from the gaze of men—shuts them up in his Harems, and builds walls around his seraglios so high that the prisoners can neither escape from within, nor the eye of the profane penetrate from without. Our own chivalric constitution-makers have not gone quite so far as this, but they have gone far enough, both to show their contempt for the rights of woman, and their low appreciation of her capacities.

This constitutional exclusion of woman from the right of suffrage, is the foundation of a long train of abuses and usurpations, the whole effect of which are to reduce her to a state of inferiority and dependance, although unfitted to the position of a rational and intelligent being.

Let us enumerate a few of them—

1st. It has excluded her from a seat in the National Congress, and from a voice in the settlement of those great questions of National policy to which we alluded in our last number. This comes from the provision to which we have before alluded in the Constitution of the United States, which leaves the qualifications of votes to be determined by the States, each for itself. Thus has the plain intention of the founders of our government been frustrated, and the declaration contained in the preamble of the constitution, that it was established by "the people" of the United States, been falsified. Congress therefore proceeds to decide upon war and peace, upon the imposition of taxes, the regulation of commerce, and the formation of institutions for new territories, without either being assisted by the councils of woman, or deigning to listen to her remonstrances. And so long as this anomaly is suffered to exist, so long will it be in vain for even one so world-renowned and distinguished for her genius and virtue as Harriet Beecher Stowe to raise her warning voice against a measure fraught with such vast consequences as that which proposes to place within the grasp of slavery a region twelve times as large as the State of Ohio. Congress will not listen to her appeals, for she has no votes to give for Presidential aspirants, and can wield no direct influence in the politics of the country.

2d. It has excluded her from any share in shaping and enacting the laws of the States, and compelled her to submit to enactments made without her consent, and often in spite of her remonstrances.

Being ineligible to a seat in the legislature, she has been wholly unrepresented in the councils of the country, and thus statutes have been enacted, at once unworthy of man and derogatory to the character of woman. She has been required to pay taxes upon her property to which she has never assented, and to support poor houses and state prisons that would never have been needed had she enjoyed a part in the law-making power. We shall leave the examination of some of the laws thus made without the assenting voice of woman to future numbers.

3d. It has excluded her from the holding of any office under the State government. We have seen that woman is eligible to office under the National Government, but it is otherwise under the laws and constitutions of the States, for it is under these an almost invariable rule that no person who is not an elector can be elected or appointed to office; a rule which of course effectually closes the door against woman. She cannot, therefore, fill the office of Trustee of a school district, or of township Clerk any more than she can that of Representative, Judge or Governor.

4th. Being thus without any political influence in the State, and ineligible to office, and without a right to vote, woman can exert but little positive influence upon the legislation of the country. She may petition legislatures, but so long as her petitions are not backed up by votes, they will be but little heeded. She may remonstrate against unjust laws, but men are seldom willing to be influenced bo the wishes of woman in matters of Stata, and therefore turn her away with the old plea that such things are beyond her comprehension.

CIVIS.

INDIANA.—From the Temperance Union at Indianapolis, we gather that the temperance men are wide awake throughout the State, holding meetings and spreading the light.

☞ At the late anniversary meeting of the female Medical College at Philadelphia, four ladies received the diploma of M. D.

For the Lily.

Suggestions to Young Women on Self-Culture.

BY BETSEY D. HAWKS.

The first effort should be to preserve health, as it is the basis upon which rest wealth, fame and happiness, as well as the correct performance of the duties of life. All the elegance and purity of human character depend upon personal endeavor. Strive to be something more than ordinary women; and above all venture not to become wives, until you have the means of an independent livelihood. Study some profession or trade, for woman can never be free from oppression, until she is capable of maintaining herself handsomely by her own exertions. Then will she be free to act out her own convictions of right, unbiased by the fear of Man, or want of support. She should realize the responsibilities connected with her existence, and labor as if the consummation of all that is beautiful, good and great, depended upon her rightly performing the duties of her sphere, which sphere is limited only by her capacities. Did woman fully understand the design of her creation, and the powers with which she is endowed, would she waste so much precious time on the frivolities of dress? or consume her strength preparing luxuries with which to pamper the appetite? It is a low aim to live only to contribute to the animal and sensual gratification of others. The probable design of our present existance is to develop and perfect the soul, the moral faculties, to expand the intellect, to guide and control the affections, and thus fit the soul to enjoy a life free from the grossness of animal nature. How many can truly respond to the following sentiment? "Would I were young again, free from the cares of a family, how earnestly would I strive to acquire knowledge! But from me the golden days of youth are fled, and impaired health, and habits of long durance that are inimical to rapid improvement are weighing down the soul like an incubus, paralyzing all the energies, crippling every effort, and crushing each incipient hope of success."—One great means of self-culture, is to write each day our thoughts upon some topic, principle, or science, and when a new idea flashes across the mind, transfer it immediately to paper, for future use, Gems of thought are spontaneous in every soul, and they should be preserved and put in proper settings, to beautify our language, and cheer the heart. Thought reproduces thought, so the light of one truth guides to the glittering fountain of untold treasures. The kaleidescope in the variety of forms which it presents to the eye, beautifully pictures the wealth which thought elucidates from the exhaustless mines of the soul.—Any faculty not fully developed, should be used and criticised. To illustrate.—If the power of description be inferior, commence to write descriptions of things, or places, or persons which are familiar, and add to the truthful all that ideality can well suggest, and memory will be improved, besides giving habits of reflection and observation. Such a course may be laborious, yet it will make every incident teach something. Close study is indispensable to high attainment. Those who depend on the wealth and fame of their parents or friends, will never fill the annals of the times with the records of their achievements, either intellectual or moral. The strife of modern times for the distinction which wealth gives, and which is exhibited in the display of rich attire, splendid equippage and costly dwellings, do much to discourage self-culture. Some have all these luxuries supplied by their parents, consequently have no motive for great exertion. Their minds ask food, and to supply the unknown, or not understood demand, they plunge into excess of animal gratification, vainly seeking happiness. When the necessities of the soul are made paramount in society, then will the energies of the mind be directed to the study of nature, and amid the fulness of her perfections, will the heart glow with love to the Author of such inexhaustible stores of rational enjoyment. Instead of trying to fulfill the Ideal which is enstamped on every human soul, in creations of our own faint conceptions, we should search in the rich palaces of nature, where perfect models of beauty and grandeur are exhibited, in endless combinations of harmony and sublimity.

THE LILY.

MOUNT VERNON, OHIO, APRIL 1, 1854

SENECAVILLE March 3rd. '54.

DEAR MRS. BLOOMER:—I see in your valuable paper an article over the signature of Mary C. Emery, G. W. S., commending the doings of the Independent Order of Good Templars. As I am entirely ignorant of the nature, objects and aims of this society, I should be happy to be enlightened relative to it. I have supposed from the communication alluded to, that it embodies something of the secrecy in its organization, which is so objectionable in the order of Freemasonry. I hope however in this I may be mistaken. I am strongly in favor of every organization calculated to influence the public mind, throwing open its principles for public investigation, as facts are to move the world.

Also I would be pleased to see from your pen, something definite upon Woman's sphere of action in promoting the interests of our race. I am not one of those who think that woman is only in her sphere when she is nursing, washing dishes, or feeding chickens; nor do I believe she is out of her sphere when delivering a public address productive of good to the race; or forcibly, if she must, destroying those liquor groceries from whose influence all the tender sympathies and loves of the social life are destroyed. There is however a sense in which "the man is the head of the woman even as Christ is the head of the Church." To the woman God said "thy desire shall be unto thy husband and he shall rule over thee." If it is proper for women to vote for civil officers it is also right for her to hold civil offices, and so rule over men. Give us light upon these points and you will oblige your sincere friend.

EUNICE M. THOMPSON.

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As we have never been initiated into the mysteries of Freemasonry we cannot say how near that and the Order of Good Templars may resemble each other. That they both embody something of secrecy in their organization—or rather that they admit to their private business meetings none but their members, is true. We suppose this to be the only feature in which these organizations resemble each other. We are ignorant of the objects of the Free Masons, but we know it is not a temperance organization, nor does it admit women to membership—both of which are prominent features of the Order of Good Templars.

We have in a previous number stated at some length the objects and leading features of the Independent Order of Good Templars, but we conclude the above enquirer was not furnished with a copy of that number. We will simply say here for her benefit, and that of other new subscribers that it is strictly a temperance organization, and has for its great object the promotion of the temperance cause. It admits women to membership on terms of perfect and entire equality with men—causing them to share equally in its duties and responsibilities, and making them equally eligible to all its offices and honors. So far as we are acquainted with its workings we believe it to be the most perfect, and most efficient organization of the kind ever instituted.

If the lady reads THE LILY attentively she will be likely to learn our views, and those of our co-workers "upon woman's sphere of action." We hold that her sphere is as wide as the world, and as high as heaven—that it is unbounded.

The passages of Scripture quoted have no terrors for us, nor are we in the dark concerning them. Christ as head of the Church is a kind and loving Shepherd. He even offered up his own life to promote the welfare and the happiness of mankind. Let man imitate the love and tender compassion of Christ, in his headship and there will be none to resist his authority. But instead of being the head of the woman as Christ is head of the Church, we find man assuming the position of a master towards a slave, ruling and tyrannizing over, and even beating with rods in anger, her whom he is commanded to love even as his own self. We do not believe in such headship. Christ never sanctioned it, nor can any authority be found for it in the Bible.

"Thy desire shall be to thy husband and he shall rule over thee." This we regard rather in the light of a prophecy, than as a command—and it has been fulfilled to the very letter,—man having in all ages ruled over woman and trampled upon her rights. We do not believe it to have been a *command*; for with our ideas of a just and holy God, we cannot think that He approves of the cruel exactions and oppressions exercised on the part of one-half of his creatures over the other half; nor of the blind submission and cringing fear on the part of the party thus tyrannized over.—He has not made one inferior to the other, but created them equal, intelligent, responsible beings,—companions, not masters and subjects. He has placed no ruler between woman and himself. If this were so—if it be true that man is her ruler, to whom she must yield implicit obedience, then she is answerable to man, and not to God for her actions. Her own conscience and the will of man may sometimes conflict—whom then is she to serve? *Man*, of course, if he is to rule over her, and if she is bound to obey him. It is a question with many whether woman has a soul. If she has, and if this doctrine of implicit submission be true, man must be answerable to God for her. She cannot certainly be justly held accountable to two masters.

But admitting the passage to have been a command, binding on all future generations, as is generally believed, it is only binding upon women who have husbands. Unmarried women and widows are free from this law. And since married women are to be in obedience to the will of their husbands, if a woman has a husband who approves of her talking and preaching in public, and of her voting and holding office, (as is really the case with many women) she is just as much bound by the law to do this, as she is to refrain from it at his command. As she is only to be in subjection to her own husband, and not to other men, she has only to consult the pleasure of her own husband in the matter of her actions. If he approves, no matter what others may think or say.

Woman *has* a right "to vote for civil officers, to hold civil offices, and so rule over men." If any law against it exists in the Bible, it has been violated by divine sanction. Deborah ruled Israel forty years; and instead of being told she was out of her sphere—that she had usurped authority over men—we are assured that she was highly approved, and that she ruled wisely and well. No one calls in question the right of Queen Victoria to rule over her kingdom; notwithstanding there are some men in it; nor do we believe, if she is a wise and faithful sovereign, that she will be condemned at the last great day for thus ruling over men. What was right for Deborah, what is right for Victoria, is *right* for every other woman. If it was right for Deborah to judge Israel, it is right for Victoria to judge Brittain. If it is right for Victoria to sit on the throne of England, it is right for any American woman to occupy the Presidential chair at Washington. All that is needed is votes enough to elevate her to that post of honor and of trust, and sufficient ability to discharge its duties. Of the latter requisite, judging from some of those who have already occupied that seat, no great amount is wanting. To be in favor of Fugitive Slave Bills, Nebraska Bills and a warm admirer of Southern institutions is all sufficient.

We hope our friend Eunice is answered to her satisfaction. We cannot give more room to her now; but in conclusion would bid her have no fears to accept the first good office she can get; and if she rules in wisdom and love she will be approved by both God and man.

☞ The editors of Illinois have been holding a Convention at Springfield. Many of the prominent papers were represented, and everything went off harmoniously. The Convention recommended the employment of female type-setters whenever it was practicable. The Chicago *Journal* and the Springfield *Journal* have introduced them already. —*Zan. Aurora.*

Wish the reason for thus recommending female type-setters by this convention had been given.—We should like to know whether it is done from a sympathy with woman in her narrow field of employment, and a desire to better her condition by enlarging the sphere, and increasing the price of her labor; or whether it is from selfish motives, and because they think to get her services for less money than men can be obtained for. If the former, then we congratulate woman on the bright prospects before her, and hold in all honor the men who composed the convention. If the latter, then we despise the selfish spirit by which they were actuated, and hope they will not be able to find women who will submit to the indignity. If woman does the same work, and does it as well, she is justly entitled to the same compensation that man would receive for the same labor; and those women who are engaging in this branch of business should not consent to have the prices cut down because they are women.

A Ttiumph.

We congratulate our temperance friends in Seneca Falls on their glorious triumph at the recent election in that place. Notwithstanding the Whigs and Democrats united their forces, the temperance ticket was elected entire with the exception of an inspector of common schools, town clerk and one constable. There is a strong temperance host in that town, as politicians must by this time have learned to their sorrow. If they are not satisfied of the fact from this result, future demonstrations will make it known to them. That band of Good Templars do not gather themselves together weekly for nothing. There is a strong force there which will yet, if we mistake not, compel politicians to bend to their will, and cause great fear and quaking among the rummies. Stand firm, brothers and sisters, and you may hold the balance of power in your hands.

☞ A correspondent asks us what it is that we and other advocates of woman's rights want—what rights we claim?

We answer, we claim all the rights guaranteed by the Constitution of the United States to the citizens of this republic.

We claim to be one-half the people of the United States, and we deny the right of the other half to disfranchise us.

THE TEMPLAR AND MR. LUND.

The *Templar and Watchman* of March 10th comes out savagely in reply to our remarks about that paper and its editor, charging us with "falsehood and misrepresentation," and a desire to create a prejudice in the minds of Good Templars against that paper. We are sorry to be under the necessity of alluding to this matter again, but under so grave a charge we cannot be silent. We shall however notice him as briefly as possible.—He says, "The Lily of Feb. 1st assigned *jealousy* as the *true* cause, but in this paragraph denies it, and then accuses us of falsehood. That's very cool, but it belongs to Woman's Rights, and we don't go for woman's wrongs." This is untrue. If brother Lund will put on his spectacles and read that paragraph of Feb. 1st again he will find that the "falsehood" lies with himself, and not with us. Our words were, from *jealousy*, or *some other cause*. The paragraph which he calls a denial reads thus, *We will not pretend to give the true cause of the Templar not being sent to us, but we do say that the cause assigned above by the editor is not the true one.*

Our readers will remember that the first cause assigned by the editor for not sending his paper to us was that we had not "condescended to send him an exchange." To this we replied that THE LILY had been regularly mailed to him, in a package, since his paper first came into existence, and that therefore the reason given for not exchanging was not the true one. Finding his flimsy excuse thus set aside, he now assigns as the cause, that he was out of town on account of sickness in his family, and therefore did not see THE LILY containing the announcement of our change of residence. We leave our readers to judge where the falsehood lies. We are ready to believe his latter statement and had he given it at first, it would have saved him the necessity of telling two stories.

As THE LILY went regularly to his office after we came to Ohio, he could hardly have failed to notice the change, had he looken at the paper—which we suppose he did not do. Neither could he have read his own paper very closely, or the notice of our leaving Seneca, and the resolutions passed on the occasion, which he says he copied, would have given him some light as to our whereabouts.

The truth of the matter probably is, that he never gave us any attention, or thought us worthy of notice till we jogged him up a little, and so we were never put on his exchange list. This is more easy of belief, than that ignorance of our whereabouts prevented the extension of courtesy; especially as the Templar did not find us in Seneca Falls when it knew our location.

Our reasons for using the word *jealousy* in speaking of the Templar were given in a former article, and as they were the simple truth we have nothing to add to, or to take from them.

The charge of The Templar that we wish to get away his subscribers is really amusing, and had we not before suspected him of jealousy, we certainly have reason to now. Why bless you, Mr. Lund, we have just as many subscribers now as we can well attend to, and we are very willing to divide with you, provided you will stand up like a man and obtain them honorably. If you really have hesitated to extend courtesy to us for fear we sho'd increase our subscription list and thereby diminish yours, we would bid you dispel such fears, and cease your trembling, for we promise you we will never entice away a single one of your subscribers.

We hope we shall not again have occasion to take up this subject. We care nothing about an exchange with the Templar and Watchman, farther than to learn how the Order of Good Templars is prospering; and we by no means wish to urge an exchange. Unless it is freely given we prefer that he should keep it at home; we shall get along just as well without it.

THE PROSPECT IN OHIO.

It is painful to reflect that for two years at least the people of this great and prosperous state must continue to be visited with all the evils of the liquor traffic. From the present legislature there is no hope of relief. Its members, or a majority of them were elected as the opponents of prohibition, and they will steadily resist all efforts to pass a Maine Law. Two years must roll round before another legislature can be elected, and in the mean time the traffic must go on unrestricted, so far at least as any general law extending over the whole State could restrain and prohibit it. In that two years how great will be the evils that the traffic will bring upon the people of Ohio! How many grey hairs will it bring down in sorrow to the grave! How many mothers will have to lament over the sad fate of sons ruined by it! How many families will it rob of their protectors, and how many households will it turn naked into the streets! Of how many dark crimes will it be the parent, how many lives will it sacrifice, and of how much misery will it be the fruitful cause! Oh! when we think of these things—when we think of the terrible consequences of this business, we are astonished that men should suffer it to continue for a single day. It is surprising that they do not rise in their might and banish it from their midst; and if the State will not make laws for their protection, that they do not become a law unto themselves, and thus rid humanity of the greatest curse that ever befel it. In matters of far less moment we find their sympathies all alive; but on this question, so important to the happiness and welfare of the whole State, they are lukewarm and indifferent. But we feel that this will not always last. The time will come when the people will be fully aroused on this subject—then they will cast off this incubus, and restore to freedom and happiness the vast throng of human beings who are now sunk to the lowest depths of wretchedness, degradation and despair.

The two years that must intervene before another legislature can be elected, will afford the friends of prohibition ample time to prepare for the next canvass in 1855. Let this time be well improved—let no means be left untried to enlighten and instruct the public mind on the subject. Let the Maine Law be the watchword, and let every effort be made to secure its adoption, and this two years probate for the rumseller may yet prove his ruin.

ELLA WENTWORTH has commenced in Philadelphia the publication of a monthly paper bearing the same name and form of the one recently started, and more recently abandoned by her in Cincinnati. The object of the paper is also the same. It is, as its name imports, a literary journal, and the object aimed at by the editor is stated to be, to open a business whereby women may learn the art of type-setting, and thus extend the sphere of woman's employments. This is a praise-worthy object; but it is a query in our mind as to how many women will be benefitted by this establishment. Will some printer give us an estimate of the number of women required to set a *monthly* paper? *One* woman can set ours in two weeks, or set it twice in a month. Judging from this, there cannot a great many find employment on ELLA WENTWORTH's monthly. If she empioys a large number, they must devote a good portion of their time to fingering the piano, which she furnishes for their amusement, instead of setting type.

As the Journal lays claim to support on the ground of its furnishing a new employment to women, it is a pity that it is not a weekly, or better still, a daily, so that its benefits could be enjoyed by a larger number of women. There are many weekly papers that now employ women to set type, but they have not work for half who apply for situations. An establishment basing its claim to public favor on its benevolence towards working women, should be got up on a more extensive scale. The work on a monthly paper cannot keep many printers in bread. So say those who know.

The type in our paper is set by a woman, but we lay no claim to support on that account. We only wish we had work for a dozen, that we might give encouragement to all who apply.

Letter From Illinois.

DEAR MRS. BLOOMER:—A few words about temperance in northern Illinois. Pardon my silence upon a subject so interesting to you, but really Mrs. B., I was ashamed to tell you there was not a temperance society in Mt. Carroll, and that drunkards staggering through the streets was an every-day occurrence. By delaying I have a little better report to make. Our temperance voters are now forming temperance alliances throughout the state, identifying themselves as a political party whose specified aim is a prohibitory law, which shall have precedence of all other political questions whatever. This is as it should be, the efficacy of which has been fully tested in Maine, by triumphant success after all other means had failed. Our town has participated in this movement, and we now have a very respectable combination, with a good degree of interest, and some considerable excitement. But this magnetic influence, arising from a sympathy of feeling during excitements is too tsansitory. We want more fixed moral principle. It is not enough that the passions are aroused, and the conscience convicted, the judgement too must be convinced, and a sense of duty dictate action. One great trouble arises from the fear of infringing upon the inalienable liberties of dram-sellers and their freedom-loving customers, by dictating what they may not sell and drink. Our reputed protectors cannot understand that murdering fathers and robbing children by the traffic, are crimes from which society needs protection; but suppose in this democratic country that every one should have the largest liberty. Among the novelties of this inventive age was the closing up by legal suasion of one of our most troublesome groggeries. The event was jollified by the ex-customers by burning a barrel of whiskey, a few old tar casks, fire-balls &c., with speeches, songs and cheers, making altogether a most unique exhibition. As a finale they became so excited that many strong and ardent resolutions to reform themselves and their associates were solemnly uttered with apparent good faith. Anything to aid the cause. Yours truly,

JANE FROHOCK.

STRANGE.—We see it stated that Bishop Potter of this city, recently refused to comply with his agreement to lecture before the Young Men's Literary Association of Pittsburg, because he heard that Lucy Stone and Antoinette Brown were on their list of speakers.

We hope this statement is not correct. We always have had a very high opinion for Bishop Potter, and we doubt much the propriety of such a refusal. If the young men did wrong in allowing these ladies to lecture before them, so much the more need of their being set right. It would have been no worse than sitting down to dine with publicans and sinners—"for those who are well, require no physician but those who are sick." Why, the Bishop himself wears a gown occasionally. And if pantaloons thus yield the field before the enemy, they will soon have to cry, as Daniel Webster once did, "where shall we go? Would it not be better to combat stoutly to the end, and, if need be, "die in the last breech"-es?—*Post.*

Written for The Lily.

AN INCIDENT:
With Rambling Moralizings and Imaginings.

BY MRS. MARY C. VAUGHAN.

Going out yesterday, while waiting a moment for a friend upon the pavement in front of our door, I encountered a score of little people on their way from school. A group of happy children, unrestrained in the exuberance of their youthful glee, is a joyous sight always, and I, for a moment, was quite as happy as they, in watching their sports. In the meantime a little fellow of five or six years was walking leisurely after them—his satchel upon his back, and in his hand a mysterious roll of paper which he eyed, from time to time, with a wise and most dignified expression. He was a bright-eyed, brave-looking boy, with a complexion of purest white and red and an air of extreme cleanliness which gave assurance to the observer of careful tendance and teaching at home—the instant impression being "he is the child of a faithful, proud and loving mother."

As he came up he must have detected, for children are good readers of expression, a look of sympathy on my countenance, and with the frank, bright look so beautiful in childhood he instantly held up the little roll of paper, exclaiming, "See what my teacher gave me at school!"

"Ah!" said I, taking it for his hand, "what is it my little friend?"

"A certificate of good behavior, and good lessons, and I am going to take it to mother. I had two before, and mother is so glad when I get them."

"And is that the only reason why you like to get a certificate?"

Oh, no! I want to be the best scholar in my class, and mother wants I should too. She always helps me get my reading and spelling lessons at night; and she says, when I bring home my certificates, that she hopes I shall get a diploma some day. She says she will help me get that; but I don't know what it is, only I want it because mother does."

"Well my little lad," said I, "this is a very handsome certificate you are carrying home. I hope you will receive many more, and that you and your dear mother may yet be gratified in your wishes about a diploma. You will have to be a stubious boy a long time before that can happen. Now hasten home and show this to your mother."

He was off like an arrow, and my friend having joined me, I could not help moralizing on this little incident as we walked down the street. As we passed down C. street we saw the little fellow just in advance of us dart down the steps of an area and enter the front basement of a plain-looking house. As we passed the house we saw the mother, a very pretty woman with a fine intellectual countenance, sitting by the window with her boy upon her knee, and reading the certificate with a gratified look that told her anxiety and pride in her darling.

I felt sure that the future, shaped by the hand of such a mother, would develop good for that fair and noble boy. It was evident that the adventitious aid of wealth was not theirs at present, and even in this country of rapid fortune-making, might never be; and I pictured the anxious, careful struggles that must be passed through ere the great object of that mother's life could be accomplished. I imagined the toil, and the nameless sacrifices out of which should be woven the fabric of his destiny, not all at once, but thread by thread, and inch by inch, till the perfect work should gladden those loving eyes. I realized all the capabilities and resources which maternal affection would bring to the work, and thought of all the prayers which would ascend for their success. I thought and pondered till I had almost identified myself with the pair I had just seen, and their hopes and aspirations had almost become my own. Then I began to reckon the obstacles which might interpose to weaken that mother's influence and render nugatory all her efforts and sacrifices. I thought of the father's superior legal rights exercised, perhaps, in a selfish, exacting spirit—perhaps with the petty tyranny with which small minds love to display an unrestricted authority. I saw the mother's hopes crushed by a word from the lips of the legal master of herself and child, and she forced to obey a dictum from which there is no appeal; to see the boy for whom she had planned the proudest intellectual and scholastic triumphs, compelled to the drudgery of the work-bench or the plough his loftiest aspirations checked and his mightiest yearning repressed, to eat out at last, like hidden fires, his glorious inner life, and leave but the hard, unyielding, barren shell which too often alas! is all that adverse circumstances spare of those who might have towered magnificently above their fellows, gladdening them by the luxuriant fruits of their wisdom and knowledge.

I saw, too, all the snares and temptations which might lure him from that mother's influence, and distort his whole moral being—so misshaping the future she had moulded, that all semblance would be lost. And here too she would be powerless—compelled still in silence, or with the remonstrance of fruitless words to witness the fearful ruin.

Then came the question, is the mother's legal position relative to her child right? Are all her rights outgrowing from the maternal relation guarantied and secured to her, or is the protection given in place of rights, adequate to its avowed end? And the indignant answer of every feeling of my soul was NO.

But it will be said that I have imagined an extreme case. That comparatively few fathers ever tyrannically act in opposition to the will and judgement of their wives. That fathers are naturally as proud and as ambitious for their children as mothers, and as ready to forward their proudest aims. And that the prayers, and examples, and teachings of a Christian mother are a youth's best safeguard from temptation—that if *they* cannot save him, he must be irretrievably bad, and nothing else would be effectual.

I am not now disposed to argue the strength of these oft-repeated assertions. It is sufficient to know that *even a few* men exercise tyrannically the almost unrestricted authority bestowed upon them by law. It is sufficient to know that but few masculine natures are fitted to participate in the intensity of love and anxiety that fills the maternal heart. There should be an equality of power between the parents; and then there would seldom be tyranny; for the love of the woman and the wisdom of the man, would unitedly form the highest perfection of a hitherto ideal government. The family would then truly become, what it has so long been poetically represented to be, the highest and noblest type of human government. The mother, too under this new *regime* would have the power, if not to remove evil and temptation from the path of her child, to withdraw more effectually that child from the dangerous vicinity of the snare.

It is said that truly great men are always the sons of mothers remarkable for strength of mind and elevation of character. On hearing this remark it has more than once struck me that the world might never again sorrow for a dearth of real greatness if the mothers of the race might exercise henceforth an unrestricted influence. Many a noble mother has witnessed, with a sorrow too deep for expression, the warping of "the twig bent" to an upward growth by her careful hand. She, who has "rough-hewed" for her child a noble destiny, has too often seen it shaped awry by a power which it would be blasphemy to call that of Providence.

Where can the remedy for this wrong be found, save in the legal equality of those natural guardians of the child—the father and the mother? *Equality* and nothing more is asked, and who shall say with truth, the demand is unjust?

A thousand instances, where the existence of this equality would have spared shame and sorrow, haunt the memory of every observer who has cared to trace effects to their legitimate, and often far-lying causes. There are silly women as well as dogmatical men, but no one can doubt that equality of power would go farther than the present system to neutralize the exceptional influence of both upon the interests of the race.

[Reported for the Lily.]

Woman in Ohio Legislature.

COLUMBUS March 23rd, '54.

OHIO SENATE—MORNING SESSION.—Mr. Townsend Senator from Loraine County, presented petitions from adult residents of Ohio, one asking for Equal Property Rights for women and numbering 4,000, the other asking that measures be taken to so change the State Constitution, as to allow Woman the Elective Franchise, numbering nearly 3,000. The petitions were referred to a Select Committee. Mr. Foot, of Cuyahoga, moved that Mrs. Caroline M. Severance, one of his constituents, be allowed to present a memorial in behalf of the petitioners, accompanied with remarks, by a suspension of the rules of the Senate for that object. The motion was lost, but 17 voting for it, while a two-thirds vote is required to set aside the usual order. The Senator from Muskingum said, the vote for this object would have resulted otherwise, but a few days since, a request had come from the same source, asking the Senate to hear a colored man upon the wrongs of his race. That request was not granted, and he regretted that this had immediately followed that, as otherwise, it would have met with a different reception.—Mr. Townsend moved to reconsider the vote of the Senate, as many had voted with the idea that they were asked to listen to a memorial on the subject of Temperance, while the Senate had already once received women petitioners on that subject, and would not deem it best to receive another delegation on the same subject. But a hearing was asked for Mrs. Severance on a subject equally dear to the interests of the race, as the petitioners think the subject of the petitions that I have had the honor to present. Mr. Foot said, he was opposed to receiving the ladies on any different ground from what he would the colored man, nor did he think the petitioners desired it, but it is not our custom to hear a speaker, not of our body, and he presumed the Senators had voted as they had from a sense of duty. It was now stated that Mrs. Severance only proposed to *read* a written memorial. Mr. Atkinson of Carroll said he had kept his seat because he did object to receiving a harangue upon this floor, from a negro or a woman, or any one else, but he should vote to hear the memorial. Mr. Smith of Madison thought the women had now, more rights than the other sex, but if they think they have not their rights, if they want the Elective Franchise, he was willing to hear them give their reasons for it. Mr. Follet of Licking said he thought there was a distinction to be made between the reception of woman and the negro, and he had therefore voted to suspend the rules. Mr. Foot said he was proud to have presented such a petition, and he did not think it was strange that Senators had supposed the request, coming from him, was, of course, upon the subject of temperance, so identified had he become with that movement. He believed the Memorial would be received.

Mr. Lee of Crawford said, he hoped the Senate, like a certain Eastern king, would receive the petition of the women, "even to the half of the kingdom!"

The vote was now taken and unanimously carried to re-consider. The motion to suspend the rules now resulted in 25 in favor—11 only being absent or not voting. Mrs. Severance read the half-hour's Memorial with great distinctness and force, when Mr. Foot moved, that it be laid on the table and printed. Carried. So a Women's memorial becomes a State paper. H.

ACKNOWLEDGMENTS.—Letters containing money for THE LILY have been received from the following persons since our last number was issued:

Worth Lefferts, G. Pray, S. W. Payne, H. L. Long, F. Guywits, Ruth A. Gage, Mary Madden, Jane Frohock, Mary E. Reynolds, Mrs. H. Edwards, J. H. Purdy, M. E. Champenois, J. W. Stinchcomb, H. Ann Browning, Betsey P. Parker. E. J. Walker, Betsey D. Hawks, Sarah T. Wilbur. Amanda Lake, Abagail Winder, Hester Angel, B. R. Shaw, E. Craig, Mrs. A. S. Riedell, L. Linton, Jane Dye, E. K. Blackfan, Rebecca A, Donovan, Geo. Wright, M. M. Campbell, J. R. Shipherd, Ursula Steward, E. Rex, H. W. Williams, R. A. Pierce, E. W. R. Allen, E. S. Taylor, Mrs. G. P. Berry, Mary S. Rich, Ira S. Thompson, Mrs. A. M. Finch.

Written for The Lily.

HARPERS' MAGAZINE EDITOR AND THE WOMEN.

NO. III.

In like manner the same class of men treat every new proposition which tends to an enlargement of individual rights. Hence the Editor in defending woman's enslavement as it exists the world over, repeats the often repeated dogma, "Society has framed her laws and usages in obedience to the Divine and physical ordinance. Every attempt to break through them, therefore, must be pronounced as unnatural as it is irreligious and profane."

This is the dogma of the aristocracies, the oligarchies, the hierarchies, the tyrannies and despotisms of the old world. It is the dogma of classes and castes, and of master and slave, every where. It is the dogma which now astonishes the world with the marching and counter-marching of countless soldiers, fierce for butchery, to gratify the ambitious caprices of a single man on the one side, and thwart his designs, on the other.

Strange as its influence may seem to an American, it is easy to understand that its power lies in the traditionary respect, and superstitious regard entertained for it by the masses, in devotion to which they suffer and die to order, and in doing so believe they are only fulfilling the end of their being.

But the mischief it has done, and is yet doing, in the world, is not so readily comprehended. In its train have been death and desolation, destructive beyond the pestilence, and, except the grand deluge, terrible beyond elemental strife. And though the Great Physician once undertook to cure the world of crime, the experiment failed, because along with the saved in Noah's ark, this dogma survived, again to fill the world with its wholesale scenes of wickedness.

Centuries passed, and those who ruled and rioted had added superstition to the dogma, and a grand alliance to the whole, to make their power perpetual. They presented, thus arrayed, a barrier against which Christianity and civilization in the old world, made no impression. Never had the Earth exhibited so much unalloyed human misery, and its authors so fortified in their dens of iniquity. The Ruler of the Universe had set his seal on the clouds in plighted faith that he would never again destroy the world by a deluge, and they thought themselves secure. But a continent seems to have been reserved, or raised up from the bottom of the ocean, fresh from the hand of the Creator, a new world, whereon to battle against, and crush out this accursed dogma. And nobly were the first strokes struck. The men of 1776, of Lexington and Bunkerhill, of Charleston and Yorktown, of the old Thirteen, in war and in peace, are entitled to the credit of directing its first serious blow.

Not every American, however, who by the results of that contest rejoices in the enfranchisement of civil and religious freedom, and in the pride that he owns himself and calls no man master, understands the debt of gratitude due to the memory of those men, or at all comprehends the character of the conflict they began.

Two sets of characters float to the surface; one narrow and bigoted, and therefore meeting every proposed improvement with the denunciations of irreligion and profanity; and the other corrupt and bloated, and therefore regarding politics as only the game of blacklegs, and every innovation an encroachment upon their vested rights. Such characters may raise towering monuments of stone, and set up images of bronze and sculptured marble to the memory of 1776, because those are emblems of degraded masses, and the pampered pride of masters, and their notions of humanity take no wider range. But in the great conflict then begun, with this dogma on the one hand, and human liberty on the other, true to their propensities, they are always on the side of the Russian. To read their effusions, or hear them talk, one naturally gets the impression that they consider themselves Heaven's perambulating finger-posts, continually pointing wanderers to the boundary line of spheres, with some patent invention of wondrous fixings added, everlastingly repeating with automatic effect the croaking cry of irreligion and and profanity.

The Editor having announced that the woman's rights question has long been disposed of by Divine ordinance, and that consequently any and all attempts at change are "irreligious and profane," the reader begins to look for the period to his proclamation. To discuss the question longer betokens a want of confidence in the divinity of his cherished dogma, or a distrust that Divine power is not able to enforce it, or that the Editor deems his reasoning powers more potent than the Creator's fiat. Which is true, it is not now necessary to determine. It is enough that he is not contented with the Divine command, as he announces it, but proceeds to dispose of the matter by his own logic.

He says: "But it is not in maternity alone that we see the Divine designs." Indeed! Who ever before supposed that Divinity had any other design in creation, than maternity? "The whole *dual* constitution of humanity, with all the affections and duties that grow out of it, reveals the same great intent." What intent? It is difficult to understand what he means by *dual*. It is a singular word to use in this world as between man and woman. It is hardly possible that he is so much of a blockhead as to suppose that his readers are such simpletons as to make it necessary to announce that a human male and a human female are really two corporal existences, or two mental entities; or to urge such a fact as a reason why woman should be civilly and legally nothing, as it would be a much stronger reason that she had no independent corporal being. There is then no other choice than to assume that he is intending the civil and legal existence when he speaks of the *dual* constitution.

Such a word so used by a woman's rights advocate, would be easily understood. It would convey the distinct idea of an equality of social and political rights, alike to either sex. The subject of complaint from that quarter, is a lack of *duality* in the organism of government as between man and woman. There is a oneness in every thing except the burdens to be borne, and woman is not allowed to form any part of that oneness. It is not true—it is a perversion of terms—to say that the husband and wife are, either by the common or civil law, one. The husband alone is recognized—the wife is nothing She is but a dead carcass tied to a living body.

Again, in the same connection, he says, "There is an inner and an outer sphere." Where? Among the Turks, or the Christians? The civilized, or the uncivilized? The Jew, or the Gentile? The married, or the unmarried? The denisen of the city, or the sojourner in the wilderness? This world of ours is considerable of a place, and its men and women are not all fenced in alike, and when he talks of spheres, curiosity, if nothing else, prompts the question, where?

But supposing there is, what of that? Recollect, he is denying to woman not only an equality of social and political rights, but the right of any. Now what bearing can his doctrine of spheres have upon that? Do we grant, or withhold political franchises to male citizens by occupational standard, or the spheres they move in? The President of the United States has no greater personal political prerogatives than the man who cooks his dinner, or grooms his horses. Yet here are the two spheres, according to the Editor's definition—the inner and the outer—his forensic and his domestic— his *res domi* and his *res foras*—and all in the possession of the like political prerogatives Is it claimed that there is anything wrong in this? What then have spheres to do with the right of suffrage, or any other franchise?

And if the sphere in which the individual moves is to determine that individual's personal and political rights, what has the sex of the indvidual to do with it? If the woman who cooks, or darns the stockings, is to be disfranchised because she does so, what saves the man who is similarly employed? And if she is to be disfranchised because of her sex, then it is all twaddle to talk about spheres. There is no logical connection between the two positions, and it therefore ill becomes reverend and editorial seniors to be playing the sneak between them.

SENEX.

Dr. Harriet K. Hunt.

COLUMBUS March 25th 1854.

DEAR MRS. BLOOMER,—I sent you a day or two since a report of the presentation, to our Legislature, of the Woman's Rights Petitions and accompanying Memorial as given by Miss S. Pellett,—and feel as though you ought to be still further advised of the advance of our cause, and spirit of progress in this city. You know Mrs. Severance and Mrs. Coe were the committee appointed to present our Petitions to the Legislature—it was delayed for several weeks in consequence of the absence of Mrs. Coe and the illness of Mrs. S's children—fortunately Dr. H. K. Hunt arrived in Cleveland and relieved Mrs. S. of the dilemma in which she seemed to be placed, by consenting to accompany her to Columbus. They arrived here in the 8 o'clock train last Tuesday evening. Miss Pellet(of Syracuse) who preceded them, attended the Nebraska Meeting as Reporter for the N. Y. Tribune—no female was present at the organization of the meeting but herself, and yet I am told it did not seem indecorous. At the afternoon session Dr. H. K. Hunt, Mrs. Severance and several other ladies were present. Thursday morning as you are already apprized, we attended the Senate. In the afternoon we visited the House.

By request, Dr. H. K. Hunt gave a lecture on "Women as Physicians," and the Second Presbyterian Church was opened to her, which is considered an advance step of no trivial importance—as it most certainly iudicates an awakening liberality of feeling.

The State Journal speaks of her lecture after this fashion,

"Dr. HARRIET K. HUNT delivered a very able, profound and philosophical lecture at the 2nd. Presbyterian Church last evening, on Women as Physicians. We frankly admit she is a woman of superior ability and acquirements, and her discourse, we trust, will set some folks to thinking. We shall refer to the subject more at length hereafter."

She appears to have been surrounded through life by an atmosphere of love—and to be pervaded by a Divine Love that warms and animates all who approach her—it is truly exhilarating to come within the sphere of her influence. I should think her mere presence in the sick room, would have a sanative tendency.

Among those who called upon her while here I may number Dr. R. J. Patterson, formerly assistant Physician of the Lunatic Asylum of this place, and Superintendent of the Indiana Insane Hospital. She proposes visiting Ohio in the fall, for the purpose of presenting to our citizens the claims of Woman to a participation in the honor and labor of the Medical profession, and urging upon them the importance of aiding the Ohio Female Medical Education Society. I shall look forward to her visit with great interest, feeling sure that it must be productive of great good. Last week was certainly an epoch in the history of this city. I trust the Nebraska iniquity received a blow that may be felt, and I know the cause in which we both feel a deep interest has made a great advance. The admission of Dr. Hunt into the pulpit of the 2nd. Presbyterian Church, is a step a great way ahead, and better than that, Dr. Patterson told Dr. Hunt that the Starling Medical College (of this city) is hereafter to be open to women as well as men.

So, my dear Mrs. B., "there *is* a good time coming."

Yours for humanity,

R. A. S. JANNY.

Suspended Papers.

We have missed the *Carson League* from our table of late, and have felt to censure brother Thomas for thus neglecting us; but a day or two since our eye rested on a paragraph in some paper making the announcement that the publication of this excellent paper had been suspended. We know not the cause of this suspension, but we feel to hope it has not gone down for want of support, but that the publication will again be resumed at no distant day.

A slip from the office of the Cleveland *Commercial* brings us the unpleasant announcement that that paper is suspended for want of support. The temperance cause must indeed be languishing, if its friends will suffer those papers devoted to its advancement to stop for such a cause. We are not without hope that Mr. Addison may retrieve himself from his difficulties, and that with the assistance of friends who will rally to his support, he may be enabled to go on with the publication.

CORRESPONDENCE OF THE LILY.

CHICAGO, March 10th.

DEAR MRS. BLOOMER:—Your welcome little LILY comes, like the well-remembered countenance of a friend, to tell us what is going on in the wide world; cheering our hearts with hope for the good time coming, when Love and Justice shall go hand in hand with Science and Labor; when all hearts shall rejoice, and 'the wilderness blossom as the rose;' giving us renewed courage to toil on in the cause of *Human Rights*, and be instant in season and out of season in *every* good word and work; urging us to strive unceasingly for the complete emancipation of our race from the chains of selfishness, ignorance and superstition; well knowing that, whatever has a tendency to depress any portion of the race, must, indirectly, brutalize the remainder.

A short time ago I went, from curiosity, I must confess, to hear Miss Lucy Stone—not that the subject could be new to me, but the speaker was. In the course of her lecture she said she had heard it remarked, that every woman who possessed property was sure to be kissed, or kicked out of it.—The phrase was new, at least to me, and rang in my ears long after I retired to rest. In vain I thought over all my female acquaintances in rotation. Those odious words would apply to *all*; and to wishes—yes, even *principles*, (with scarcely a single exception,) as well as to property. Every where blighting as with the baleful Simoon's breath, true Love and Confidence, those tender blossoms from heavenly soil.

My heart grew sad as the thought came over my mind, that the great mass of womankind were so bound by custom to be the playthings and dependants, almost the slaves of man, that it was morally impossible for woman to be true to her own interests in the hour of need. But alas! it is not all custom that so enthralls woman; the cause of the evil lies deeper, and is even yet more difficult to remove. It has its foundation, first, in the unselfish, forbearing, forgiving spirit which most women possess so largely; but which, beautiful as it ever must be in its legitimate mode of action, becomes a most serious *fault* when it leads a woman, for the sake of peace, or the desire of being loved, to sacrifice any of the rights which God and nature gave her as a moral, accountable being. Second, in the overbearing selfishness to which most men are *educated* from their cradles.

Another and more powerful reason still, is found in their early religious training. In the blind unquestioning submission to the powers that be, so strenuously urged upon children by their tutors, both in the pulpit, and out of it. No matter, in the wise opinion of these instructors, whether those powers have any *rightful* claim to obedience, or whether their mandates are in accordance with the rules of right. The doctrine comes not from Christ, although the 'powers that be' in every age of the world have said, O! how falsely, that it was divine. It is in truth a relic of the dark ages. The race never can assume its true dignity, till parents, rising superior to the prejudices of custom, teach their children by example, as well as precept, to test every thought and action by the great threefold rule of Truth, Love and Justice: and also that these rules should sanction every national, as well as private act; for whatever is not in accordance with these rules, is displeasing to Him who formed us intelligent, accountable beings, but subject to no laws, save such as confer the greatest happiness on all. Then let us all, maidens and mothers, young men and fathers, guard our lips and looks that we violate not the truth. Love our neighbor as ourselves, and the Lord our God with all our heart. Deal kindly and justly with all. Always say and do what our reason teaches us is right, without regard to the flattering whispers of expediency; well satisfied that an honest, straight-forward course is the best policy both for time and eternity. And verily our reward shall be exceeding great in Heaven, and the blessing of the Lord shall be upon us and our children, forevermore.

The cause is gaining friends here slowly, but surely; your visit did much to arouse inquiry whether these things are so, and to convert scoffers to friends. Indeed all we need ask of our opponents is, that they will candidly examine the subject, and then act according to their own convictions of *right* in the matter. Yours,

ANNIE NETTLE.

Seed Sown in Good Ground.

MRS. BLOOMER:—I have noticed at religious religious revival meetings, that the testimony of the *lay* brethren, setting forth the practical operation and benefits of religion, is a means of no inconsiderable power in "convincing and converting;" and I have "an abiding faith" in its healthful influence and efficacy in the *reforms* which you teach and preach, which I believe and advocate, and which *all* should *know* and *practice*; and now, if I, a "young soldier" shall be permitted to "rise and tell," that in this part of the field the work goes bravely on, in spite of all obstacles, and that the *fruits* thereof are *good*—and if encouragement should be given to any doubting or desponding ones, or the interests to which THE LILY is devoted, should in any degree be advanced thereby, then shall this communication have fulfilled its mission and the objects of the writer will have been fully attained.

A few months since, the phrase, Woman's Rights (the embodiment of the great principles of of human liberty, equality and fraternity,) was with very many, (nine-tenths at least) of our "gude folk," but a sarcastic epithet, a jest and by-word. Did a Woman's Rights advocate speak to them of the fashionable follies of the day, he received a prompt reply in a peculiar emphasis, of *Woman's Rights*! would he sympathize with a neighbor over the unhappy lot of a "henpecked husband," *Woman's Rights*. Would he call attention to the extravagantly fashionably attired person of the wife or daughter of a bankrupt husband, with a jog of the elbow, he heard a sarcastic whisper, *Woman's Rights*; would he deplore the sad fate and perverted nature of a class of unfortunate females, he was met with the same contemptuous sneer, of *Woman's Rights*; and would he introduce in conversation the subject of Woman's Rights, the *unanswerable* finger was pointed at all the evils above-mentioned, and the argument was conclusive and final. "Get thee gone, fool! fanatic! *there's* the fruit of *Women's Rights*!—Without bestowing upon the subject a rational thought or a moment's reflection, a proposition, for the acknowledgement and extension of God-given, equal, human rights was branded by prejudice, as an innovation "unseemly to behold and desperately wicked." Eyes had they, and ears but they would neither see nor hear.

It was announced that Mrs Bloomer would lecture to us upon the subject of "Woman's right of self-government." How this announcement was received by those described above, we leave the reader to imagine. The time appointed came, also the Speaker, and the hearer. The Lecture was indeed calculated to awaken thought and remove prejudice; and right well did it serve its purpose. Many who attended solely on account of the novelty of the thing, *to see the Woman*, strongly fortified in their prejudices against whatever might be presented, came away with a share of the scales removed from their eyes and their sphere of vision materially enlarged. Good seed was well strown, and has produced according to the soil whereon it fell. The fruit has been sown and has reproduced food, which has been partaken of, 'digested,' assimilated and "pronounced good." The subject has been agitated, debated "pro et con," and the result of such agitation in *two months* is, that nearly one-hundreth part of the whole number of names presented to the Legislature of N. Y., petitioning for the "Equal rights of Woman," were sent up from the little village of Branchport. The Branchport "Irving Association," a literary and debating Society, numbers among its most active and interested members, several *ladies*, admitted upon conditions of perfect equality with men! A Lodge of Good Templars has been organized here, and the S. of T. are striving zealously to secure the abolition of the *sex qualification* for membership.

Miss Donovan, Ag't. of the Womens State Temperance Society, lectured to us on the eve. of the 19th inst.—subject, Temperance; and again, by unanimous request of the audience, on the 21st inst., upon the subject of Woman's *wrongs*, duties, &c. Miss D., by the way, though differing from the mass of our "strong minded women," in point of expediency, is nevertheless an able preceptor, and a consistent exemplar of the principles of equal human rights, without distinction of sex.—Her lectures were good and gave much satisfaction. The fact is, our people are coming to regard the Woman's movement as a real, practicable, fensible reform—founded in justice and the nature of things, identical with the true interests of Man, involving the well-being of all mankind, rather than a mere visionary theory of "old maids, married women, idiots, lunatics and fanatics."

Though a mighty change has been wrought here, we would not have the reader suppose that *all* are as they should be; far from it. The population of our village, like that of all others, is composed of all manner of individualities. Though comparatively few in number, we can think of no class of persons who have not a representative here. The enlightened, zealous and conscientious Christian,—those no less conscientious and zealous, but ignorant and superstitious, consequently bigoted and intolerant; the "wolf in sheep's clothing," and even sheep prompted by an insane desire to appear worse than they really are, who have donned the wardrobe of the wolf, and sometimes succeed in frightening those of their own "flock," who happen to be ignorant of what manner of "fleece" they are really of. We have the honest, bold, outspoken, fearless and free—the time-serving and expediency-devoted "Mrs. Grundy" querists, "old fogyism" and "Young America." We are, in short, the human family in a "nut-shell," a slightly abridged, "pocket edition" of Universal Biography, published in style, and written in language ambiguous and often misunderstood; and had we the opportunity how we should delight to translate and render in plain English as we understand the mystic hieroglyphics of human acts.—But, as we were saying, all are not as they should and will be. We have a clergyman who professes to have the interests of the human family deep at heart, who, we are informed, reluctantly consented to give notice of Miss Donovan's lecture, and after reading the notice to his congregation, concluded by advising them not to attend. He informed Miss D., who, by the way, is a worthy member of an Orthodox Church, that he had no fellowship with anything in which infidels were engaged, and he could not countenance *her!* Poor man! does he know?—but we will not trespass upon the patience of the reader, by any further notice of this. We have a "few more of the same sort" with us, but their number is now much less than formerly. By and by, when the subject shall have been more generally agitated, when the proper lotion shall have been applied to, and unsealed the eyelids of the many, when the leaven shall have extended to the "*bigger half*" of the whole mass, (such persons, you know, have a great sympathy for, and with the "*bigger half*") we shall then see this pitiable class, the "Obedient Servants" of the popular will.

Let the friends then agitate, agitate, *agitate* the subject! Keep it before the people. Believe not that we, the people are wholly disposed to evil—that "there is no health in us." Justice in man "is not dead, but sleepeth," and "a little more grape" will rouse it to action. That this reform will ultimately triumph, we cannot even question; it is in accordance with—it is the development of the elements of progression innate in human, as in all nature. Onward and upward is manifest destiny, and all the efforts of man may but impede or accelerate the movement—can never revert it. The "good time" is coming by immutable law! Agitation will secure thought, which will insure conviction, which will be followed by action, which will secure the *just and equal rights of Woman*.

EXCELSIOR.

BRANCHPORT, Feb. 28th, 1854.

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